

# CHRISTIAN INTELLIGENCER

## AND EASTERN CHRONICLE.

"Were once these maxims fixed,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fail."

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### CHRISTIAN INTELLIGENCER.

BY JAMES DICKMAN,

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### RELIGIOUS MISCELLANY.

#### FAMILIAR CONVERSATIONS.

The following is an extract from Rev. R. Squire's recent work.

**Inquirer.** You can hardly imagine, Sir, what strange things are said about your doctrine. Some warm opposers say, that if they believed it, they would commit suicide, forthwith! Others say, that if it is true, God was partial to the antediluvians in drowning them out of this miserable world, and cruel to righteous Noah and his family, in leaving them to drag out a miserable existence on earth, and die at last.

**Universalist.** Well, Sir, my reply in regard to the first class is, that not having believed the doctrine, they cannot know what they would do, if they were convinced of its truth. And I, am too charitable to believe they are in earnest; for if they are, they are self-destroyers at heart, though afraid to act according to their desires. God be merciful to such mistaken people, for they know not what they say, or what they would do.—Those of them who possess the faith of assurance, are as unwilling to let go their grasp on the thread of life as Universalists, and if seized with illness, take as much pains to retain it. Would they kill themselves because they believed others were to be saved from sin? Impossible.

I have just parted with an aged man, tottering along with cane and crutch, who has been under doctor's care for thirty years with a rheumatic complaint. On passing him, he exclaimed with his eyes swimming in tears of sorrow, O, Sir, I hope your doctrine is true; but I cannot believe it; if I could, I could bear these bodily pains thirty years more, without a murmuring word.

I, Ay, my feelings have been hurt to hear people speak so stoutly against the good Providence of God, and the lives he has kindly given us. What would my pious brethren do, if taken at their word, and have the privilege of getting off immediately?

U. Sure enough, what would they do?—Would they "embrace the first opportunity of getting out of this world," without endangering their eternal happiness? Now "the powers that be are ordained of God," and good rulers are a terror only to the evil, but a praise to them that do well. Hence they ought to be accommodating, especially to us of the privileged class, in ridding us of insupportable troubles.

Suppose a law to be passed, that all the pious clergymen who wish to get out of this troublous world, but are afraid to commit suicide, shall be favored with the privilege of being publicly executed in good style, and at such time and place as they may choose.—Those who wish to be graced as the antediluvians were, and not "drag out a miserable existence on earth, like wretched old Noah," may be drowned. And such as have a better taste, and would like a more splendid exit to the world of spirits, should be privileged with "fire and brimstone," as were the distinguished inhabitants of Sodom and Gomorrah, and avoid "the innumerable evils that righteous Lot was doomed to suffer in this degrading life." And the residue, if any, who are not so particular about the mode of conveyance to the world of glory, may have "pits" provided for them, like "the men of Korah," they may "be swallowed up alive, and go quickly," to their final home. Now, Sir, these provisions being made, solely for the convenience of those ministers who want to get out of this troublous world the quickest and safest way possible, how many think you would show their faith by their works? or practice what they profess?

I. Oh, me! not one. I join you in the charitable suggestion that they are not aware of what they say, or what they would do.—I told Parson Solomon the other day, that, much as he said about committing suicide, &c., I did not believe he would crave the privilege of being conveyed to heaven very soon, even if "the chariot of fire, and the horses of fire," which were sent for good old Elijah, should be offered as the vehicle of transportation.

U. No, Sir; my life for it, should "He who makes the clouds his chariot, and walks upon the wings of the wind," present the stage-coach of the skies at the door of those people, who speak of taking the shortest cut to heaven, and "offer them a seat gratis," it would return without a passenger, unless the "horseman thereof" waited long for them to get ready, or the angel of affliction was sent to seize them and compel them to go in.

But now witness the awful contrast. In the above cases it was supposed that the persons who had their choice in the mode of their departure, were innocent and pious, and that their names would go down to posterity, to be venerated and honored. But the people of old, to whom I alluded, died

the ignominious death of malefactors and criminals. Thousands and millions were executed at a time; and their memory is branded with deep disgrace. What could tempt one to have his reputation thus blasted, even if he were innocent.

I. Perhaps you are not aware that your opposers say, if they were sure of heaven, they would not care what became of them, or what was said about them, in this world.

U. Yes I am; but I know they are mistaken, and really mean no such thing.—Their whole conduct contradicts their assertions. Let one of them be charged with murder, and see how they will conduct.—Does he make no defence, on the ground that if executed, he will the sooner get to heaven? Does his clerical brethren remain cool and unconcerned; considering, that, if guilty, he ought to die; but if not guilty, he will either be acquitted or suffer as a martyr to misinformed justice, and get out of this miserable world the sooner? If the man was a true penitent, and, as they pretend, so anxious to go quickly to heaven, he would rejoice at the prospect of being assisted and helped along by a public execution. But no; the utmost pains are taken to prevent the disgrace which would come on him and others, if he suffered as a murderer, though he were in reality innocent. This is a specimen of the manner in which our opposers contradict and refute themselves, when God gives them a chance of testing their assertions by their works. Instead of practicing their theory, and suffering an innocent, holy brother to go right on to heaven, they throw every obstacle in the way of his getting speedily out of this dreadful world, and detain him, even at the risk of his falling from grace, and being damned eternally. Does this look as though they cared not what becomes of them here, and what was said of them, if sure of heaven? No; for when judgment begins at the house of God, they will hazard the soul's immortal welfare, rather than be exposed to the pointing finger of everlasting scorn in this world. They do not remain wholly reckless to all moral principle, grab the booty, and scoff at reputation and memory. Every good man of every denomination will say, in his deliberate moments, that he would rather suffer the death of the righteous a thousand times, than to have his memory branded with the infamy of Cain, or be whipt through the gauntlets of all succeeding generations, like the name of "Poor Judas."

The destruction of the old world, the Sodomites, &c., was a public execution of the hand of justice, as much as though the wicked people had been formally tried, and executed on the gallows. The moment their names are mentioned, moral sentiment rises up and rushes against them with impetuosity. They are constantly exposed, like the names, Cain and Judas, to the everlasting war of public opinion. And, as certainly as men retain their personal identity in the morn of the resurrection, Cain will not be that righteous brother whom he slew, nor Judas that innocent Friend whom he betrayed. And while the memories of the wickedest of men, like the dens of thieves and robbers, are held in perpetual contempt, the names of the eminently good, as so many light-houses, are hailed with grateful remembrance; for they shine as the stars for the benefit of others, as well as their own glory.

I. But it is said that Universalism holds out an inducement for people to commit suicide, when they happen to be so disposed. Indeed, some have argued that if they sincerely believe that doctrine, they ought to destroy their families and friends and then themselves, and get away from the ills which flesh is heir to, as quick as possible.

U. I know such things are said and written in the heat of sectarian controversy. But I was in hopes you would not regard such an angry objection as worth your notice.—However, as you name it in a christian spirit, merely as the reporter of what is said by our bitterest opposers, I will answer you with corresponding candor and good feeling.

It is a palpable contradiction in terms to say that the doctrine of Universalism, which teaches that God is infinitely good in all his dealings with his rational creatures, should induce men to become impatient and destroy their own lives. One of the most distinguished Universalists who ever lived on earth, the Son of Man excepted, refuted the above named slander, both by theory and practice. He says, "Christ was delivered for our offences, and raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ—and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, (or disheartened,) because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were without strength, in due time Christ died for the ungodly.—For God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. iv. 25, and v. 1—8. That this is the doctrine of Universalism in good earnest, no one can deny. Universalists believe in justification through Christ, have peace with their God and Father, and rejoice in the hope of his glory. Their anthem is, "Glory to God in the highest; and on earth peace; and good-will towards men." And not only so, but it is the very tendency of their doctrine to make them "glory in tribulation;" because these afflictions, which are comparatively light, and last only for a moment, work for them a far more exceeding weight of glory. Hence, if their faith is strong and lively, it must produce patience, which united with the advantages of experience, worketh a joyous hope. But we all know that suicide is the result of hopelessness, shame, and despair. Therefore, just so certain as that the record of God is true, so certain it is that an unwavering belief in universal grace, cannot lead to self-destruction.

And to say that men ought to imitate Job and Jeremiah in unreconciliation to God, and add the practical comment by destroying their own precious lives or those of others, is to trifle with human existence and commit sacrilege in the name of the Lord. To such outrages on common decency, common sense, and common benevolence, I shall make no argumentative reply. That a few of the many cases of suicide which take place, occur among those professing Universalism, is readily admitted; but so far from being induced by their doctrine, the deed is done in a moment of deep depression, despair, or derangement. It is because they have lost sight of the cheering sun of their profession that they do an act, so entirely at war with its theory and precepts. But the doctrine which leads people to despair of the mercy of God, must have a natural tendency to produce derangement and its necessary results. And though the examples of its deleterious influence are numerous, I have no wish to retort, or wound the tender sensibilities of surviving relations and friends, by recording the names of the hundreds of victims of that system of despair, which have come within my knowledge. My blessed Master's example forbids my rendering railing even for railing.

I. Well, it is generally allowed that Universalism is good to live by; but will it afford comfort in a dying hour?

U. How can it do otherwise than afford peace and joy and consolation? My own observations can testify to the fact. I have witnessed numerous cases, and never knew the anchor of universal hope to fail in the hour of death. Universalism gives entire peace and joy to the soul. The expiring parents have no cruel misgivings for themselves or each other. With eyes quivering in death, the believer can take a last adieu of all surviving friends. But not so with the opposer of this glorious doctrine. Let the soul be seized with doubt as to the final welfare of some tender relative, and it would fix a barbed arrow in the heart, poisonous and painful as that doctrine is cruel. Universalism, therefore, is as good as any other doctrine, in life, and unspeakably better in the hour of death. The believer can kiss the rod of affliction and chastisement with filial submission. His faith embraces his relatives, friends, acquaintances, foes, and all his fellow beings. He believes that in the resurrection they will be as the angels of God in heaven, and die no more. And believing, he rejoices with joy unspeakable and full of glory. Passing strange that any should think that this glorious system is not as an anchor to the soul in the hour of dissolution.

I. I am satisfied that no system of doctrine could exert a more salutary and sustaining influence, at the sunset of mortal existence. I can not but cherish a hope that it may prove true, and the final consummation of all things be as blissful as the Great Author of human existence is benevolent and glorious. Still, I have some misgivings on the subject. And my best friend tells me, that I had better keep on the safest side; for if Universalism proves true, it will catch us all; but if it proves false, its advocates will be lost; so we have two chances to their one.

U. Well, Sir, the old saying is, "good advice can do you no harm." We ought to respect our kind friends and treat them with tenderness. I agree with your affectionate adviser, that, in a certain sense, it would be more safe to profess to believe in endless misery, than in the restitution of all things. Because, if Universalism should prevail, so as to make its advocates an overwhelming majority, the people of the minor sects would be safe, having nothing to fear from persecution or legal violence. But not so, on the other hand. It is always unsafe to profess a belief in universal salvation, when the majority are endless misanthropes, (to coin a word) and have the legal authority for restraining heresy, that is, "punishing heretics." As all history shows, it has never been safe, in certain respects, to disagree essentially with the advocates for endless torments in the future state, where they had the power of tormenting in the present. It may be said of the minority, under such circumstances, in the words of Dr. Watts,

By glimmering hopes and gloomy fears,  
They trace the sacred road.

It is stated that no less than 1,200,000 of the Waldenses and Albigenes were put to death in various ways, in the course of about thirty years, for not being on what was then "the safe side." Their murderers, "had two chances to their one." And when the preponderance of numbers and power was on the side of the Protestants, the place of safety was on their side; for the spirit of persecution and bloodshed prevailed among the Lutherans and Calvinists as highly as it ever had among the Catholics. Since the seventh century of the Christian era, the ferocious devotees to endless hell torments have murdered and butchered not less than 75,000,000 of people, for the awful crime of believing and professing religious sentiments, differing from those who were "on the safe side," that is, the side of the majority in power. Yes twelve millions of the inoffensive South Americans, besides immense numbers that were destroyed in the West India Islands, found it fearfully unsafe to be on the weaker side. And for my right hand, I would not deceive you, my good friend, and therefore, forewarn you, that if you profess the sentiments of "the sect which is every where spoken against," you must expect opposition; and should our patriotic Dr. Ely and his party in politics prevail in our day, you must expect bloody persecution. And just before the executioner performs his duty, under the new dynasty, "a man of the gown" will gravely remind you, that it had always been their adage, "it is best to keep on the safe side, and have two chances to one."

I. But you don't understand me, dear Sir! I meant that the believers in endless torment, would be more safe as we stand related to our Maker, and have two chances of being saved from hell, to where Restitutio-nists would have but one. That's it.

U. Can it be possible! Why, you can not mean that all who disbelieve and oppose Universalism, will be saved. There are, at least, an hundred sects which profess to have found the only way of salvation. Of course,

if it is a matter of "luck and chance," you do not stand but one chance in a hundred.—Rather a hard chance, I think. But, friend Inquirer, let us pause a moment and consider. Do you mean that God has no definite purpose—no fixed plan—in regard to man's immortal welfare? Is this a matter of chance? Would you be so blind as to believe, or so timid as to pretend to, that it is unsafe in that respect, to believe the promises of God? Is it unsafe to profess the doctrine which has been announced by all holy prophets since the birth of time? Will the Maker of all men torment those eternally, who trust in him as the living God, the Saviour of all men, especially of those who believe? Is it unsafe to love all men, forgive enemies, and pray for them, and do as we would that others should do by us? Please answer me.

I. Why, candidly, Sir, I did not introduce the objection as my own. It is the common talk of the day. As our salvation is according to God's purpose and grace, it is not left to the sport of chance. I believe with the wise man, that "The horse is prepared against the day of battle; but safety is of the Lord." So here I dismiss the subject.

The following amusing illustrations of the divisions which have been arising in the Presbyterian Church for sometime past, is from the "Philadelphia." It is a good natured, and doubtless a just reproof to the exclusive feeling getting up between the old and new school brethren. But we respectfully submit the query to the writer, why confine the application to Presbyterians? Why not apply it to the intercourse between the various denominations of Limitarians? Why, even, not extend it to Limitarians and Universalists? Must Universalists "have dark eyes," because Limitarians "have such?" Can Limitarians "prove by fallible evidence, that their own dark eyes are not the consequence of a degenerate breed?" Truly, "who is to determine the matter?" Reader, thou canst not be in great difficulty to determine these queries to thy own satisfaction.

#### THE BLUE-EYED CHILD.

About twenty years ago, a very ludicrous and romantic occurrence took place in the church in which I then labored; which, although it might look like fiction was real fact.

A man who had been a member of the church for some years, and had an amiable wife, and seven or eight children, became extremely dissatisfied with his wife, and wished her to be put out of the church. He complained of her to the session, had her cited to appear for trial, and would not be satisfied until the case was tried by the session.

The ground of his dissatisfaction was this: His wife had given birth to a blue eyed child. He had dark eyes himself; so had his wife and all his other children. Some of them had sandy, red hair, but dark eyes; his wife's people were all dark eyed; so was his mother. As to his father, he could not tell so well about him; perhaps he had never seen him. But this child had blue eyes. How the first blue eyes came, he did not know; but for a blue eyed child to be born by his wife could not be right, and she must therefore be put out of the church for it.

He was a praying man. Morning and evening devotion was regularly attended in his family. Often and fervently he prayed in the family for his wife, that the Lord would show her her sins; and give her repentance for them all; in which prayers she could heartily join and cheerfully say—Amen. But this would not do. To mingle the prayers of a saint and a sinner together in religious worship would never do. He could not pray with her. He could not desist from family prayer, yet to pray with the mother of a blue eyed child, as his loved chaste wife, could not do.

He watched his opportunity, and while her hands were in the dough preparing bread for his breakfast, he withdrew to the other end of the house (it contained but one room) and there he knelt and began to pray. The good woman, wiping her hands, drew near and kneeled down behind him to join in the prayers. So soon as he discovered her on her knees behind him, he stopped, rose to his feet and fled to the other end of the house. The good lady supposing him done praying for that time, rose also to hurry back to her batter. But before she had reached it, he was on his knees, praying as before. She advanced a step or two, dropped also on her knees to join in the prayers. As quickly as he discovered her there, he bounced to his feet again, and fled out of the house, to finish his prayers by himself behind the chimney; glad that his wife did not follow him there to share with him in offering prayer with him. When he had finished his prayers to his satisfaction, he returned into the house and very earnestly expostulated with his wife never to join with him in family prayer again;—that he could suffer her to prepare his bread and clothing,—that he could pray for her, and did, and would, but he never more could pray with her, and seriously recommended to her to go out somewhere out of the way rather than be near to join him when he went to his prayers again. That blue-eyed child could never be forgiven her, and therefore she must go out of the church, or she should be put out.

Often and again have I reflected on this story, when I have witnessed the flaming zeal of many members of our church, so extremely anxious to be separated from their brethren. It would seem that a blue-eyed child was born among us some where, and there can be no forgiveness of it. I remember some years ago, in Tennessee, when the same unwholesome contention raged there, that now disturbs the churches here, a good old father was in the pulpit preaching, another brother came into the meeting house and sat down, which occurrence so completely disconcerted the speaker that he could not proceed, and winding up his discourse as quickly as possible, and going to the brother who had come in, begged him never to come into the house again while he was preaching, for he brought the devil with him, and disturbed him.

Our brethren perpetually are crying out Heresy—a blue-eyed child—we can't come mune with you—we can't pray with you—we wish you to go out of the church. We can and will pray for you, but we must have you at a distance.

Must I have dark eyes, because my brother has such? Must that child of mine be given up to satan, because his eyes are not as dark as mine, and I, sent after him, because I suffered him to live in my family? Have our dark-eyed brethren, no blue-eyed child with them to whom they cling, and would as soon part with their own dark eye, as lose their beloved blue-eyed child? I have long understood that some could distinguish between fish and flesh. Perhaps there are some as discerning ones still in the world; and if so, woe to the blue eyed child and its mother!!! Can these sage brethren—no doubt they are the people, and wisdom will die with them—can they tell us how the first blue eyes came? Or can they prove by infallible evidence, that their own dark eyes are not the consequence of a degenerate breed? Who is to determine the matter? Will any one come forward and testify his ability and right to decide on the conduct and eyes of another man's servant? Let them show their authority. Are they confession of faith men? So are we. Are they General Assembly Presbyterians? So are we. Are they ministers of Jesus Christ? So are we. Have their labors been succeeded by the Spirit of the Lord to the saving of souls? So also have ours.

We don't wish to go out of the church, more than the good woman above spoken of; nor will we. Our brethren may cast us out, but let them remember the case is to be reviewed another day. If, because of incongruity our brethren cannot pray and commune with us do let them show us how that incongruity is the result of the color of the eyes. But it is answered, we ought to maintain our distinctive character. And why not send up to heaven our prayers in the monthly concert in our distinctive character, and not mingle them on the same day with these blue-eyed children and their mother?

ANDREW S. MORRISON.

[From the Universalist.]

**HARMONY OF UNIVERSALISM.**  
By Universalism we mean the deliverance of the human family from sin, its consequences, the grave, mortality and corruption; in one word, the final emancipation of every individual from every evil. What we propose to make manifest in this article is, the harmony of Universalism with every thing that is Godlike.

1. It is in harmony with the character of God. The character of our heavenly Father may be expressed fully and clearly in the emphatic language of the apostle John—"God is love." Love always regards the good of its object. The language of scripture is, "Love worketh no ill to its neighbor, therefore love is the fulfilling of the law."—As God is love, and as love worketh no ill to any one, the conclusion, that all will eventually be happy, is unavoidable.

2. It is in harmony with the precepts of the Gospel. We are required to "love our enemies; to bless those who curse us; to overcome evil with good; to bless and curse not." We are called upon to do these things, that we may be like our Father who is in heaven. There is no propriety in the language of our Lord, if we are not to observe these requirements, that we may be like God. Our Creator blesses all his children, and has made their salvation secure in his own purpose.

3. It is in harmony with the best desires of the human heart. Reader, you may go through the community and inquire of every one you meet, and you will find no one who desires not the salvation of every individual. Go to the most narrow contracted Calvinist that lives, and he will wish against his creed. He thinks only a part will be saved, but desires the happiness of all.

4. It is in harmony with the prayers of all Christians. The christian community is divided into numerous sects and parties. Their sentiments are as opposite in many respects, as the poles. But, there is one thing in which they all agree—viz: They pray for all men! The Catholic, and all protestants, make supplications and prayers for all. But do they lift up holy hands without doubting? Do they pray in faith? God speed the day, when christians will pray with faith and confidence. They now pray salvation, and preach damnation. But if they improve as much in their preaching for fifty years to come, as they have for fifty years past, they will both pray and preach universal salvation.

5. It is in harmony with the promise of God. Gen. xxiii. 18. Isa. xxv: 6—8.

6. It is in harmony with God's purpose. Eph. i: 9, 10.

7. It is in harmony with Paul's description of the resurrection. 1 Cor. xv: 20—28, 35—38, 42—53. He assures us that, "As in Adam all die, even so in Christ shall all be made alive. Sown in dishonor, raised in glory. This mortal must put on immortality," etc. Let the candid reader peruse carefully and attentively the passages to which we have referred, and he will perceive that they not only harmonize with the doctrine of Universal Salvation, but plainly teach that sentiment.

How great the contrast between Universalism and endless misery! The former harmonizes with every thing lovely and commendable; the latter, with every thing that partakes of the wisdom of this world. Therefore, to be Godlike, we must become practical Universalists. But to be evil, we need only become practical believers of endless misery. Let every professing Universalist carefully observe the direction given by St. Paul (Titus ii. 11, 12.) "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world," which is thus beautifully paraphrased by the poet:

"So let our lips and lives express,  
The holy gospel we profess;  
So let our works and virtues shine,  
To prove the doctrine all divine."



## CHRISTIAN INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, AUG. 9, 1833.

## TEMPERANCE.

We have received the second number of the first volume of the New York "American Quarterly Temperance Magazine,"—a large pamphlet of 192 closely printed Octavo pages, containing much valuable statistical, historical and other matter relating to the progress of the Temperance Reform in the United States. The pages of the "Magazine," constituting one half of the pamphlet, are occupied by an early history of Temperance Societies, Extracts from Speeches, Addresses and Correspondence, and articles designed to vindicate the cause and urge distillers, retailers and taverners, to abandon the manufacture and sale, and drinkers, to give up the use of ardent spirits. The importance of the subject and the value of the articles published, should insure a wide circulation and a serious consideration for the pamphlet.

The last ninety-six pages are occupied by the Fourth Annual Report of the N. Y. State Temperance Society. Judging from this Report, we must conclude, that the friends of this cause in New-York have acquitted themselves with very great credit. We mention the following facts: The whole number of Temperance Societies in N. Y. reported to the State Society, is 1538. The number of members belonging to these, pledged to entire abstinence, is 231,074. The actual number is considerably greater. Increase within the year, 60,804. One thousand two hundred and two stores are reported where the absence of spirituous liquors is the effect of the Temperance Reformation. One hundred and thirty one Distilleries have been discontinued, mostly within the last year.—In thirty six towns and one county reported, one hundred and sixty one cases of reformation have occurred,—most of which are strongly marked cases. All this relates to the single State of New York. With such encouragement, we think the Society may proceed with vigor to the consummation of its benevolent object. We see nothing of a sectarian or party character in the pamphlet, and are, therefore, the more pleased with it.

Amongst the extracts from a few of the best Addresses which have been published, we are happy to notice a portion of the Address delivered by Dr. Josiah Prescott of Farmington, before the Sandy River Temperance Society and published originally in this paper last Winter—the name of the author not then being given—this being his choice for modesty's sake. Dr. P. has, indeed, done more than any other man of our acquaintance to promote the cause of Temperance,—not in a headlong and theoretical way, but by practical effort in all places and amongst all classes of Society.

In introducing a liberal extract from the Address, before alluded to, the Magazine has the following complimentary remarks. They are written without a knowledge of the author, or of the source whence his address first appeared.

"Address before the Sandy River Mercantile Society, December 5, 1832. Republished in the Essex Gazette.

"This is a production of more than ordinary merit, and derives intrinsic interest from the circumstance that it was delivered before an association of merchants. We regret that the author's name is not given; he is understood to be a physician of respectable standing, and a Universalist in sentiment. Manifestly he is among the most able and judicious of the advocates of temperance. We would gladly give an abstract of the cogent reasoning of this address, did it admit of condensation. The author commences with that incontrovertible position, which was the great practical maxim of the illustrious Washington, that a man's duty is his interest; that they can never under any circumstances be separated; consequently that if a man is not in the path of his duty, appearances to the contrary notwithstanding, he is false to his interest. This sentiment, worthy in every respect, of the man who uttered it, and whose life was a sublime illustration of its force and effect, is readily brought to bear upon the question of the traffic in ardent spirits."

After copying so much of the Address as goes to show, that merchants are themselves most deeply interested in preventing pauperism, a chief cause of which is rum drinking, the Magazine proceeds:

"Here is reasoning in which we can discover no fallacy. Would all the manufacturers and venders of ardent spirit give the subject an impartial examination, we trust they could not fail to discover that the ways of duty are those of pleasantness, that the calls for useful industry, and honorable exertion are so numerous, that no man can in any event, be under the necessity of resorting to an occupation, the morality of which is at best doubtful, to support himself or his family. We have alluded to the supposed religious sentiments of the author of this excellent address because it gives us pleasure to meet with new proofs that the doctrines of the temperance reform are of no sect or party, neither orthodox nor heterodox, but the dictates of unbiased reason and plain common sense. To men of all denominations and parties, of all employments and conditions, the voice of practical wisdom and sound morality cries in the language of inspiration—*Whatever ye would that men should do unto you, do ye the same to them.*"

On the subject of the Sandy River Mercantile Temperance Society, we must say, we regard it as a most honorable and useful

Institution. It consists exclusively of retailers. And, we believe, it is the only one of the kind in the United States. Its example ought every where to be followed! Is not intemperance an evil? Who will say, no? Is not the fountain of it in retailing shops? We know it is. Let this fountain, then, be dried up, and the stream of wretchedness and misery which now issues therefrom would be effectually closed; and the whole community—nay, even merchants themselves, would derive a great and lasting good.—There would still be as much sale for every article of consumption (excepting ardent spirits,) as there is now; and the loss of this unthankful business would be more than made up by the comfort of business and the greater ability of customers to pay their debts. It does seem to us, this subject should arrest universal attention. If all retailers would agree to withhold this scourge from the people, the reformation might be complete.

A week ago last Saturday the writer of this had the pleasure of delivering an Address—a crude and broken one as it may have been—before the Mercantile Society before mentioned, in Farmington. Though in the midst of the haying season, he was happy to meet a respectable number of merchants and citizens. We felt strongly to commend their efforts and to bid them "God speed." They have set a noble example—the first in the U. S. May the time be near, when this example shall be every where adopted.

We intended, last week, to have called attention, editorially, to the very excellent Temperance Address of Br. Curtis of Bowdoinham; which was forwarded to us for publication, and which appeared in that number. It is not too late now, however, to request a recurrence to the article and to bespeak a favorable attention to it. "*Elihu*," also, whose article we inserted in our last, writes well upon the subject. He has entered into it with right views, with a commendable zeal and a sound discretion. Let him not be weary of well doing.

Some of our brother Editors, we notice, do not go the whole length with us on this subject. We are sorry; but believe we can convince them we are doing a duty; and what duty dictates, that will we follow. We are as lynx eyed doubtless as any to discover sectarianism in our religious opponents; and that sectarian motives have entered into their operations elsewhere, we are full well persuaded. Against such unworthy and dishonorable conduct, we shall not fail to speak out and openly on all occasions and in all places. But so far as the Maine State Temperance Society is concerned, we have discovered nothing to object to yet. And as long as it acts up to the pledge which at its organization we introduced in person and which was adopted, so long shall we be a co-operator with it in its philanthropic designs. If ever there is fraud, we shall detect it; and when detected, the public will have it in plain terms.

## MR. MILES' SERMON.

By the politeness of a friend, we have been favored with a copy of the Discourse preached at the Dedication of the Union Meeting House in Dresden, on the 27th of June last, by Rev. Henry A. Miles, Pastor of the Unitarian Church in Hallowell. The subject of the Sermon is the criminality of attempts to have dominion over man's faith,—text 2 Cor. 1: 24. "Not that we have dominion over your faith, but are helpers of your joy." The subject is treated in a manner, as we should think, quite creditable to the author. The sermon abounds with many judicious and seasonable remarks going to show the criminality of all attempts to influence the faith of others by any other means than right reason and sound argument. In one respect indeed, we think, the preacher ventures on doubtful ground—and goes, perhaps, too far. We believe as strongly as any one can, that it is an unauthorized usurpation on the part of any professor to attempt to exercise dominion by the aid of civil, social or any other penalties, over the faith of mankind; still, we doubt, whether it can be fairly inferred from the fact that such dominion is forbidden, that God regards the free agency of man as so sacred, and an object so desirable in itself, that rather than infringe upon it, He has permitted and will permit all the moral evils that have existed or may eternally exist, with their miserable consequences. 'This is what lawyers would call a *non sequitur*.

We wish the author had thought it pertinent to inquire, somewhere in the course of his sermon, how far the creeds and preaching of some professors, can be considered "helping the joy" of their hearers. It strikes us that much of the preaching of the present day has little to do in helping the joy of their congregations.

## ORDINATIONS.

Br. Jesse Bushnell was ordained in Sullivan, N. Y. on the 11th June. Sermon by Rev. S. R. Smith, from 2 Tim. ii: 25. On the 2d ult. Br. D. Biddlecombe was ordained in Oran, N. Y. Sermon by Rev. S. R. Smith—text, John vii: 16, 17.

## CHRISTIAN MIRROR.

This paper came to us last week very much enlarged and quite improved in its mechanical appearance. We think, too, we see an evidence of improvement in the Editor's religious notions. See the following: "Urge whatever topics we may beside, the Redeemer's love is, after all, the theme which moves and melts the heart, and constrains to vigorous exertion in his service."

The Mirror is owned now by the Maine Missionary Society, its late proprietor having failed in business. Rev. Asa Cummings continues in his place as Editor.

## COURTLAND REVIEW.

The Editor of the Utica Magazine in announcing the appearance of a new paper in Courtland, Ala. entitled "Courtland Review of Literary and Religious Subjects" says he should think it most probable the Editor is a Universalist or very favorably disposed to the sentiment. It may be so; but really the Review is the most of a pretender we ever saw. Why, the editor, who has much to say of his literary knowledge, and blows his bag of wind upon all literary craft, in the character of a Reviewer, professing to do great things by the aid of "Lexicons" does not know even the King's English; he cannot spell correctly many of the most familiar words in our language. We see nothing remarkable in the work, but the peppering of exclamation points (!) which announce at the close of every other period that he has said something very extraordinary.

## NEW DOCTRINE.

A writer in the Dover Monitor, whom we recognize as a Unitarian Clergyman of Walpole, N. H. in arguing the doctrine of future punishment, avers that, "The memory of past transgression is attended with eternal regret, and perhaps with the greatest regret to him who has most sincerely repented of it." According to this, then, the best Christians, the most sincere penitents, will experience eternal misery, and this of the worst kind! It seems to us that the doctrine of "eternal regret," which we believe is the only hell the writer holds to, must be predicated on eternal recollection. Have we not forgotten somethings? How much can an adult recollect, that took place when he was a child? And it may be a question, too, whether the regret attending the recollection of forgiven misdeeds, may not be more than swallowed up in the gratitude and joy of the pardon. But the idea, that the greatest penitents will be the most miserable, and this eternally, is a new doctrine, as it strikes us.

## THE COMMENTARY.

Rev. Hosea Ballou, 2d, of Roxbury has communicated to Rev. S. R. Smith of Clinton, N. Y. that it will not be possible for him to prepare a Commentary on the New Testament, as requested by the New York and Maine Conventions of Universalists.

## NEW MEETING-HOUSE.

The Universalist Society in Covington, Genesee Co. N. Y. have just completed the building of a very neat and commodious house of worship, which will be dedicated early in October. So says the Evangelical Magazine. The house is forty-eight feet long by thirty-six wide, and is surmounted by a steeple.

## DEDICATION.

The newly built Universalist Church in Hamilton, N. Y. was dedicated to God as the Saviour of all men, on the 27th June last. The Sermon was preached by Br. Stacy; Mrs. Freeman and Marsh taking parts. The Sermon is to be published.

## BLACK RIVER ASSOCIATION.

This is a Universalist Association in the interior of New York. Its annual meeting for the present year, took place in Adams, Jefferson Co. on the 19th and 20th of June last. The Council was organized by the appointment of Rev. P. Morse, Moderator, and O. Whiston, Clerk. Three new Societies, viz. those in Lowville, Hastings, and Wilna, were added to the Association. Complaint was made that certain Societies had failed to be represented for the last three years, and a vote passed earnestly requesting attention to the subject. Two young brethren, viz. Jesse Babcock, and Charles B. Brown, were licensed to preach. The next meeting will be held in Ellisburg, N. Y. on the 3d Wednesday and Thursday in June, 1834.

During both days of the meeting, religious services were observed, and discourses delivered by Rev. Messrs. A. B. Grosh, O. Whiston, C. B. Brown, S. W. Fuller, and D. Skinner. Twelve Ministers and eighteen Delegates were present.

## OUTRE-MER.

Are there comets in the literary constellation? If so, we have one now upon our table—an erratic, unforeseen visitor, in the shape of a most beautiful pamphlet of 107 octavo pages by Hilliard, Gray & Co., Boston, entitled, "*Outre-mer*, A Pilgrimage beyond the Sea, No. 1." It consists of several descriptive articles—the scenery in France.

We have looked them over, and on the whole are pleased. The Story of Martin Franc and the Monk of St. Anthony, is the best told; but still there is an abatement to the interest in the improbability of the narration. Moreover, we would just hint to the unknown author, that when giving us in English the talk of Frenchmen, he would do well not to dress his style in the Scottish dialect. But we bid the Pilgrim welcome. He shall have the best fare we can provide, if he will but entertain us occasionally with his tales beyond the sea.

*Outre-mer*, we are informed may be obtained at the Bookstore of Glazier, Masters & Co. Hallowell. It is worth purchasing.

## AUGUSTA.

The citizens of Augusta friendly to the Gospel of Jesus Christ as understood by Universalists, are reminded that, by adjournment, another meeting will be held at Dillingham's Hotel, on Friday next at 7 o'clock, P. M. The Report of a Committee will be presented, and a punctual and general attendance is requested.

## ASSOCIATIONS.

By the Notice which Br. Thompson has given, it will be seen that the next Meeting of the "Kennebec Association of Universalists," will be held in Anson on the 11th and 12th of next month.

By a vote of the York, Cumberland and Oxford Association, that body will meet in Freeport on the last Wednesday and Thursday, the 28th and 29th of the present month.

Br. Richards will designate the time and place of the next meeting of the Penobscot Association. We expect to receive a notice from him soon.

These Associations are important bodies to our Universalist public in Maine. All Societies should make it a point to be represented by three delegates each, and Ministers should evince a disposition to sacrifice something for the sake of being present.—Their presence we know is very desirable by the brethren, and quite necessary to make the season an acceptable and profitable one. If our urgency could be heard, we would entreat Societies and ministers to remember what is expected of them on these occasions.

By a vote of the Kennebec Association, at its last meeting, each Society was requested to furnish the Standing Clerk, Br. Fletcher, with certain statistical information, that he might present his report at the approaching meeting exhibiting the exact state of our cause within the limits of the Association. Has that duty been attended to? If not, we implore the Clerks of Societies to attend to it forthwith. Br. F. may be addressed at East Thomaston as Post Master in Lisbon. The Questions to be answered, may be found in the *Intelligencer* of Sept. 21. last.

## ENCOURAGING.

It gives us much pleasure—why should it not?—to find our list of subscribers on the increase. Almost every week brings us some voluntary offering of this kind, forwarded by good brethren and true in different parts of Maine, and sometimes out of the State.—Nothing puts a better "spur"—forgive the figure—into an editor's head, or a printer's arm, than such testimonials of approbation. We mean that no effort shall be spared on our part to make the paper deserving patronage. Next year we shall enlarge the paper, and have already procured new type, &c. for the improvement of its mechanical appearance. Brethren! will you second the motion?

## DR. ALLEN.

The Christian Mirror has really set to, like some partizan political print engaged to forestall public opinion by varnishing up a favorite candidate, to make it out, that Dr. Allen is remarkably acceptable to the students and government of Bowdoin College, and, withal, exceedingly popular with the people of the State at large. Now the Mirror knows better than all this—we say it knows better. And its editor is playing a cruel part before Dr. A. It may make him believe that he is popular—perhaps he does honestly think so. But his friends ought to undeceive him. If, indeed, Dr. A. is so popular as the Mirror now would have us believe, how is it to account for the proceedings of the Legislature from year to year? how, for the fact—for such it is understood to be—that on his recent return to the College, he was received under a display of black flags? how for the farther fact, that a Committee of the Boards, which assembled in Brunswick a week or two ago, for the transaction of certain business, would not and did not recognize or know him as President of the College?

KENNEBEC ASSOCIATION.

To the Ministers and Societies composing the Kennebec Association of Universalists: BRETHREN.—At the last meeting of your Association, I was appointed a committee to fix upon a time and place for its next meeting.—I have attended to that duty, and take this opportunity to notify you, that your next meeting will be held in Anson village, on the 2d Wednesday and Thursday, (11 and 12) of September next. A punctual attendance of ministers and delegates is earnestly requested.

ZENAS THOMPSON,  
Comm. of the Asso. for 1832.

## NEW SOCIETY.

Br. Fulmer of Gouldsboro' writes us that a new Society of Universalists, consisting of about thirty male members, has lately been formed in Cherryfield, Maine. He will preach to this Society one fourth of his time. He thinks there is a prospect of other Societies in that neighborhood. This is gratifying intelligence.

## ORIGINAL COMMUNICATION.

For the Christian Intelligencer.  
IGNORANCE AND SUPERSTITION.  
No. IV.

Perhaps it may be well now briefly to mention some of the sad consequences arising from ignorance and superstition, with parents. This I feel under greater obligation to do, when I consider the impropriety of persuading children to pursue the path of wisdom, while their parents are going in an opposite direction. Generally it is the case, that children imitate the sentiments of their youthful days. This being the case, it would be entirely useless to exhort young people to walk in the road of wisdom, when their parents are treading in the paths of superstition. This would be like trying to purify the stream while the fountain is contaminated. Under these considerations, I would address myself to parents only.

It is ever to be expected, that parents would have anxious desires for the welfare of their children. We see them struggling hard against the tide of fortune, to obtain riches and honors for their offspring. Many restless hours, and sleepless nights they pass away, in anxious thoughts for the present happiness and comfort of the objects of their affection. For them they live—for them they would die. This I presume, is all right—it is as it should be. The God of nature has implanted in the bosoms of parents tender and anxious desires, for the peace and happiness of their children, in this state of mortality. But alas! what has superstition implanted there? She has implanted in the bosoms of parents the ideas of a burning throne, whose occupant is malice, and whose devotees are slaves.

She has instilled into the minds of parents, the belief of an endless hell, while ignorance has conjured up to their imagination the wild visions of fanaticism. She has ever been active in riveting into the minds of parents, the idea of a located place in the eternal world, prepared for the reception of millions of the human family, where they will be obliged to endure endless pains through the countless ages of eternity; while that green-eyed monster, ignorance, has stored the place, with the wrath, vengeance, and eternal fury of an angry God.

I think that the words of Dr. Watts, when he endeavored to paint the horrors of this dreadful place, may with one alteration be here well applied.

"Far in the deep where darkness dwells,  
The land of horror and despair,  
Ignorance has built a dismal hell,  
And laid her stores of vengeance there."

And well can we say with Grainger,  
"Where superstition broods o'er all her fears,  
And yells of demons in the zephyr hears."

No words could be better applied; for truly these disturbers of man's happiness have united in portraying the horrors of the imaginary hell, in the most frightful pictures.

Now with such ideas filling the minds of parents, can any reasonable person imagine that they enjoy one moment of happiness? Ah no! The horrid thought that such a place does exist, and that their own tender offspring are exposed to it, fills their soul with anguish, that I should need the tongue of an angel to describe.

Let us for one moment imagine a tender mother soothing her dying child, while by her vigilance she consumes the midnight oil. With anxiety and affection, such as mothers alone can feel, she watches beside the bed of her darling boy. Him, who has been the idol of her affection, death now marks for his victim. He for whom she would have rushed into the devouring flames to rescue, must shortly bid her a long adieu. In this situation, as the mother beholds her child sinking into the arms of death, the thought rushes into her mind with an irresistible power, that her loved one is a candidate for eternal pains. Now imagine if you can the feelings of this mother. With clasped hands and streaming eyes, she would raise her voice to heaven, and with a shriek of despair, utter forth the anguish of her heart. On her bended knees would she most fervently pray to God for pardoning mercy for her wretched child. But hark—and hear the voice that thrills through the mother's heart, and chills the very blood in her veins. Superstition raises her hideous voice, and cries, "your son deserves eternal chains, therefore the bowels of mercy will never be extended to him." My God: can this be the oil of consolation to the troubled bosom of a distressed parent? Can a tender mother look upon her lovely child, languishing under a mortal malady, as a subject for eternal sufferings, and not feel the keenest darts of anguish pierce through her heart? Would not despair fill her soul, and distraction take possession of her mind?

But I need not confine my remarks to one single individual, for they will well apply to all parents. Now it is believed by many parents, that by one wrong step or one sinful action, their children are exposed to an endless hell. With such horrid ideas on their minds, how many honest parents have spent whole weeks and months, in ardent prayer to God, beseeching Him not to send their children to eternal pains. How many sleepless nights have mothers passed, with the keenest anguish darting through their hearts, in contemplating that their tender offspring would one day be made the sport of demons. What floods of tears have kind parents shed, while their minds have been wrought up to distraction, in thinking that their children are exposed to the torments of an angry God. How many parents have sunk down under such ideas. Still reason has forsaken her throne, and despair taken possession of their understandings. Perhaps you may call these remarks nothing but exaggeration, or the breathings of wild imagination. But this is far from being the case. I speak no more than what I know, and what is the solemn truth; and had I the mind of a Newton and the tongue of an angel, yet time would fail me in relating the truth of these remarks.

Kind reader, I myself, have been blessed with a kind and affectionate mother, whose



has watched over my infantile days with all a mother's fondness. Anxious thoughts and restless nights have tested the everlasting affection of her who has watched over the cradle of my infancy. And many a time have I stood by her side while upon her benumbed knees, and seen her with clasped hands and streaming eyes, supplicating her heavenly Father to have mercy on her thoughtless boy. Never, O never will these scenes be erased from my mind. While my heart continues to pulsate and my lungs to play, will these thoughts be fresh on my memory. Well do I remember when I had thoughtlessly trodden in the paths of error, of my mother's telling me of an angry God, who was burning with implacable wrath toward me; and often has she warned me with tears in her eyes, of an endless hell, that awaited me in the eternal world, unless I repented, and gave my heart to God. Although these sayings of my kind mother gave me feelings that no tongue can describe, yet they softened not my heart, nor inclined me to pay my devotions to my heavenly Father.

Never did I doubt the anxious desire of my mother for my eternal welfare; had I done this I should have been more than cruel. But let me inquire from what source did these ideas come, that rent the heart of a parent with the anguish of despair? The answer is easily given. Her preacher had told her, that they were derived from divine revelation; and superstition with the strong hand of tradition had firmly riveted them into her mind.

O, ye affectionate parents, why go ye mourning all your days, with dreadful fears pervading your whole souls, about the eternal happiness of your children? Can you not trust your tender offspring to the care of an all-wise supporter? Will not He who stilled the raging tempest, and restored the widow's son to life, redeem from the power of death and the grave, your lovely offspring, and clothe them in the garments of life and immortality? Yes, unless the word of God shall fail, Christ neglect to accomplish his work, and the kingdom of Satan endure to all eternity, will that divine personage, at whose birth angels shouted, "Glory to God in the highest," redeem all mankind from the power of sin and suffering, and make them like unto the angels of God in heaven.

XENOPHON.

## EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, AUG. 9, 1833.

**WATERVILLE COLLEGE.** The commencement of this Institution took place on Wednesday of last week. The graduating Class consisted of nine; the exercises generally are well spoken of. No choice of President in place of Dr. Chaplain was effected. The Boards meet again in about a fortnight. We agree with the *Augusta Age*, that if in the election, the talents, acquirements and general acceptability of a candidate, rather than the fact that he is a sectarian, are regarded as the chief recommendations, the College may soon take a high rank and secure a liberal public confidence. But we fear the chief inquiry will be—*is he a Baptist?* a thoroughgoing devotee to the interest of that sect. We shall see.

**NOMINATIONS.**—The Kennebec County Convention of "National Republicans," which met in Augusta last week, nominated Hon. Daniel Goodenow for Governor, and Dr. Josiah Prescott or Farmington, Enoch Farnham, Esq. of Albion and Williams Eumons, Esq. of Augusta for Senators in the next Legislature.

The Lincoln County Convention of "Democratic Republicans" which met in Wiscasset last week, concurred in the nomination of Hon. Robert P. Dunlap, for Governor, and nominated Hon. E. Kavanagh for Congress, and Hon. N. Groton of Bath, Dr. J. Manning of Waldoboro', Col. J. M. Frye of Lewiston and Seth Larabee, Esq. of Whitefield for Senators in the next Legislature.

**CLOUGH** was executed on Friday last, at half past 2 in the afternoon, about two miles from the village of Mount Holly, N.Y.

The Mount Holly correspondent of the Philadelphia Gazette gives the synopsis of the confession of Clough, which was read by the Bishop who officiated at his execution, to the multitude assembled to witness it. He stated that he was devoted to Mrs. Hamilton, from the first of their acquaintance, and took every opportunity to evince the force and sincerity of his attachment; that at one time he flattered himself with the joyful idea that his passion was reciprocated; but that afterwards Mrs. Hamilton became cool and reserved towards him. This rendered him desperate against her when she was absent though in her presence he was overcome by an unconquerable affection, and could not harbor a thought to harm her. Finding the struggle too great to bear, he hurried to New York, where he plunged into dissipation, and for a short time pursued a course of mad indifference, during which he wasted all his money, and returned to Bordentown, steeped to the lips in poverty and despair. He stated his case to Mrs. Hamilton, and implored her to marry him. She refused, but with a kindness almost angelic, offered him any pecuniary consolation in her power to bestow. She was moved to pity, but could not compel her affections. The confession, in this part, was full of warm and ardent language in her praise. The despair and desperation of Clough as he declares, were only increased by these kindnesses on the part of Mrs. Hamilton. His pride was humbled, while his burning regard was fanned into an intense flame. On the fatal day of the murder, he declares, his feelings had reached a pitch of poignant anguish which beggars description, and he retired, sick and weary, to his chamber. He says he did not call Mrs. Hamilton into the room,—that she came of her own accord, supposing him suffering from illness, and with the design to counsel and console him. Feeling that her life was in danger, he requested her to leave the apartment; which she did, but returned again. He was then overpowered with

faintness, but was sitting up. On a recommendation from her that he should lie down again, in which she offered to assist him, he placed his left arm on her shoulder for support, and then, as he declared, all consciousness deserted him. He found that he had stabbed her once; and then with suddenly recovered senses, but under an irresistible impulse, he repeated the deadly thrust, "again, again, and again!"

## A GENTLE REPROOF.

There is no sound which greets more harshly on the ear of a man of feeling, generous disposition, than to hear a brutal husband speak harshly to an amiable wife. The wretch who can treat a woman ill, deserves the contempt of his fellow creatures—but when that woman is one who looks to him for support, for kindness and protection—one whose path through life he is bound by every noble principle to strew with flowers, the brute who plants the thorns instead, like Cain should have a mark set upon his forehead, that he may be known and shunned by every honest man. But there is many a worthy woman, who would tell an affecting tale of patient suffering under unmerited abuse.

Zachariah Hodgdon was not naturally an ill-natured man. It was for want of reflection, more than a corrupt and ungoverned heart, that led him to consider his wife in the light of an inferior being, and to treat her more like a slave than an equal. If he met with anything abroad to ruffle his temper, his wife was sure to suffer when he came home. His meals were always ill-cooked, and whatever the poor woman did to please him was sure to have a contrary effect. She bore his ill-humor in silence for a long time, but finding it to increase, she adopted a method of reproving him for his unreasonable conduct which had the happiest effect.

One day as Zachariah was going to his daily avocation after breakfast, he purchased a fine large codfish and sent it home with directions to his wife to have it cooked for dinner. As no particular mode of cooking was prescribed, the good woman well knew that whether she boiled it or fried it, or made it into a chowder, her husband would scold her when he came home. But she resolved to please him once if possible, and therefore cooked portions of it in several different ways. She also with some little difficulty procured an amphibious animal from a brook back of the house, and plumped him into the pot. In due time her husband came home—some covered dishes were placed on the table, and with a frowning, fault-finding look, the moody man commenced the conversation.

"Well, wife, did you get the fish I bought?"

"Yes, my dear."

"I should like to know how you have cooked it—I will bet anything that you have spoiled it for my eating. (Taking off the cover.) I thought so. What in the d—!—I's name possessed you to fry it? I would as lief eat a boiled frog."

"Why, my dear, I thought you loved it best fried."

"You did not think any such thing. You knew better—I never loved fried fish—Why didn't you boil it?"

"My dear, the last time we had fresh fish you know I boiled it, and you said you liked it better fried. I did it merely to please you. But I have boiled some also." So saying she lifted a cover, and lo! the shoulders of the cod nicely boiled were neatly deposited on a dish; a sight which would have made an epicure rejoice, but which only added to the ill-nature of her husband.

"A pretty dish this!" exclaimed he—"boiled fish! Chips and porridge. If you had not been one of the most stupid of woman-kind you would have made it into a chowder."

His patient wife, with a smile, immediately placed a tureen before him containing an excellent chowder!

"My dear, said she, I was resolved to please you. There is your favorite dish." Favorite fish, indeed! grumbled the discontented husband, "I dare say it is an unpalatable wishy-washy mess. I would rather have a boiled frog than the whole of it."

This was a common expression of his, and had been anticipated by his wife, who soon as the preference was expressed, uncovered a large dish at her husband's right hand, and there was a bull-frog of portentous dimensions, and pugnacious aspect, stretched out at full length! Zachariah sprung from his chair not a little frightened at the unexpected apparition.

"Why dear," said his wife in a kind entreating manner, "I hope you will at length be able to make a dinner." Zachariah could not stand this. His surly mood was finally overcome, and he burst into a hearty laugh. He acknowledged that his wife was right, and that he was wrong—and declared that she should never again have occasion to read him such another lesson. And he was as good as his word.

Lovell Journal.

**A Fine Room and a Powerful Organ.**—England is about to possess one of the finest rooms and the largest and most powerful Organ in Europe. What the other qualities of the latter will be, remains to be proved. But the metropolis of the kingdom will not have to boast of these advantages; the credit of them will belong to a provincial town, to Birmingham, where a town hall is nearly finished, the interior of which is 140 feet long, 65 wide, and 65 high. In this is to be placed—chiefly for the use of the musical festivals there to be held for the benefit of the General Hospital—the organ alluded to; the following description of which accompanies a lithographic print of the gigantic instrument now building. The organ case will be 40 feet wide and 45 feet high. The largest metal diapason pipe is to be 5 feet 3 inches in circumference, and 35 feet in height.—The largest wood diapason pipe will measure in the interior upwards of 200 cubic feet. In the full organ are to be ten open diapasons, and all the other parts must be in calculated proportion to this. There will be sixty draw-stops and five sets of keys. To supply so stupendous an instrument with wind, will require many sets of bellows, the whole superficial measure of which will exceed 380 feet. And to give, if it can be fairly estimated, some further idea of the magnitude of this organ, it may be stated, that its weight will amount to upwards of forty tons. It was intended to open this grand hall, and still grander organ, in the autumn of the present year; but to prevent any inju-

rious haste in the completion of the building and of the instrument, the Grand Musical Festival, which will prove to the county of Warwick that it possesses one of the most splendid rooms, and the most magnificent organ in the world, is deferred till October, 1834.—*Harmonicon.*

**Printing for the use of the Blind.**—The Edinburgh Society of Arts have offered their gold medal, value twenty pounds, for the best communication on this interesting subject. There will, in the attainment of this object be great difficulties to overcome, but we believe they are not insurmountable, and we are sure that the resources of science and the ingenuity of art cannot be exerted for a nobler purpose. It is obvious the reading must be by touch, and the characters selected for the alphabet must be simple and yet sufficiently distinct, and they must stand out from the paper. The reading by the finger may seem very tedious, but it will not, by any means, be so laborious an occupation as most persons would at the first blush imagine. The delicacy of touch acquired by the blind is so great that it would enable them to trace the letters with most inconceivable rapidity, and though they would not be able to read so fast as persons who can see, they would be able to do it sufficiently quick for every purpose of mental improvement. This would be the greatest step ever yet devised for their instruction and enjoyment and it would, in a most important sense, be giving "eyes to the blind."

**The Quaker Trial,** at Trenton, says the New-York Commercial Advertiser of Friday, proceeds to its final issue with a tardy pace. The Orthodox party of the Friends are in possession of property bequeathed to the Society many years ago. The Hicksite party having become more numerous, now lay claim to it—the two parties not agreeing to hold it in common. The former contend that the grant was made to the Society, as a religious body, professing a certain faith, as then understood—and that a new sect, retaining only the outward garb, without the inward doctrine of those for whose benefit the donation was made, cannot take the property which must follow the will of the donor. The latter maintain that they have not so separated from the original faith as to lose their identity, and that, admitting a departure, the title to the property does not depend upon peculiarity of religious faith.

The junior counsel, Gerrit D. Wall, Esq. of Burlington, opened the cause last week for the Hicksites, and on Wednesday, the 31st, was still on his legs. Mr. Southard on the same side, and Mr. Frelinghuysen and Mr. Wood in behalf of the Orthodox party being yet to be heard, the consideration of the case will probably occupy the residue of the present and perhaps a part of the coming week.

**Importance of Newspapers.**—"The basis of our government," says Mr. Jefferson in a letter to Col. Carrington) being the opinion of the people, the very first object should be to keep that right; and were it left to me to decide whether we should have a government without newspapers or newspapers without a government, I should not hesitate a moment to prefer the latter." Dr. Johnson, than whom there perhaps never was a man more closely observant of the world, in speaking of newspapers, gives them a preference as a medium to all other means.—He observes that nothing adds so much to the glory of a country as a free and independent press, which faithfully records all vicissitudes of politics and power; notices the moral and physical career of nations; records all accidents by flood and field; aids the cause and dissemination of knowledge; and while it amuses also instructs. With such manifest advantages (he adds) who is there that will neglect an object so worthy of regard?

**ALMOST CAUGHT.**—The sloop Fame, commanded by Capt. P. C. Myrick, an old whaler, with a picked company of experienced officers and seamen, sailed this morning on a whaling cruise in Massachusetts Bay; principally for the purpose however, of determining the question of the existence of that celebrated nautical non-descript, the sea-serpent; which question, if affirmatively decided, will immediately be followed by his capture, dead or alive. Sharp eyes that from long practice cannot be deceived, have gone to look after him; and sharper weapons, to be wielded by muscles and nerves that have been accustomed to grapple with Leviathan, are prepared for his certain overthrow. The Fame has a complement of 14 skilful men, and carries two whale boats, with every sort of apparatus for encountering any manner of monster which may dare to show itself. Among the implements of destruction on board, are sundry harpoons of new construction, (for which a patent has been granted to a gentleman of this place) made at the Phoenix Iron Foundry, Providence—one thrust from which will inflict instant death. This description of harpoon carries within its barb, a dose of concentrated poison, the most subtle which human science has yet been able to discover. With these preparations, we have not the slightest doubt that a most satisfactory account of the serpentine giant will very shortly be rendered—provided, nevertheless, there be such a creature inhabiting the waters of this region.

Nantucket Inquirer.

On the 2d ult. at Paris, a bronze statue of Napoleon, made of sixteen cannon, captured during his reign, was successfully cast. A number of distinguished men of science and letters, and the Minister of Commerce and the heads of the public works, were present at the process. The statue is eleven French feet high, and in Napoleon's usual dress or drapery,—uniform, three cocked hat, eye-glass, sword, spurs,—so as to produce an exact resemblance in the *tout ensemble*. It was to be placed on the great column in the place Vendôme.

**Defamation.** A person called at the police office to complain of having been assaulted—but on being questioned by the magistrate the complainant said that no violence had been offered to his person, but that the grossest and most abusive language had been held to him—in short, that he had been assailed with all sorts of vituperation, for that he had been called an *Omni-bus*. The Magistrate informed him that he could do nothing for him; his remedy being an action at law for defamation.—*N. Y. Jour. Com.*

**Paper-pickers.**—Five girls, between 8 and 12 years of age, were arrested at New-York last week, on suspicion of being pilferers—but they proved their innocence and were promptly discharged. They were all children of poor German emigrants, and had been in this country several years. They got their living, and contributed to the support of the families to which they belonged, by collecting the scraps of paper which were thrown or swept into the streets from houses, shops and stores. By this employment one child would gain from 12 to 25 cents per day—selling the old paper at one cent a pound.

**FIRE AT BAXAOR.**—We learn by the Courier that a fire broke out about 2 o'clock, on Thursday last, in the building occupied but a few days since by Messrs. Clark and Treadwell, on Broadstreet, which, was, in despite of the arduous exertions of the Fire-Department, entirely destroyed. The two other buildings adjoining and almost in contact, were well on fire, but were saved by the well directed exertions of the Fire Department, though considerably injured. The buildings we understand were insured.

**POLICE COURT.**—Butter Law. Lucas Bigelow, of Marlboro', was brought up on complaint of Mr. Caleb Hayward, Clerk of Faneuil Hall Market, for selling 2 lumps of butter, to Enos Wellington, of Brookline, as weighing 2 lbs. which fell short 2 oz. per lump. Of the lot which Bigelow had still on hand, 6 lumps fell short one eighth, or 2 oz. each, and 7 other lumps one pound. The clerk had remonstrated with the defendant once before, without effect. It was attempted to be proved that butter deteriorated in weight after it was put up, and one witness testified that it would shrink one third. This was a little too tough, and the Judge fined the defendant \$5 and costs.

It appears by Jamaica papers of the 20th June, that accounts had reached that island of the plan entertained by the British Government for the emancipation of the slaves in their colonies. It was received with the utmost indignation. Every abusive epithet was heaped upon the originator of the plan. From certain movements of the Governor General of the Island it was presumed that fears were entertained of the rising of the negroes.

Our readers were sometime ago informed that our respected fellow citizen, Simon Greenleaf, had been elected Law Professor at Harvard University. He has recently left town for Cambridge to enter on the responsible duties of his new office. We need not say, what all in this community so well understand, that his departure from us is sensibly and universally felt. His professional brethren previous to his departure, requested him to meet them at a social dinner, which his engagements compelled him to decline.—*Portland Courier.*

All the minerals which are usually found in the vicinity of coal mines, says the Portland Courier of the 30th ult. are found on the Coal Company's lands in Cape Elizabeth. They have struck upon a fine marble quarry which appears to be extensive. A specimen which we have seen is of a light blue color and a fine grain. The company expect to commence operations by digging and boring tomorrow or next day.

**A RARE VISITOR.**—A *Rattlesnake*, measuring three feet and four and three quarter inches in length, having ten rattles, including the button, and supposed to be thirteen years old, was killed at Lynn on Thursday, near Smilie's dye-works, by a young lady—Miss Mary Jane Rhoades.

**Deaths in Portland in July 1833.** Female 54 years, consumption; f. 21 do do; f. 34 do do; f. 10 do cholera morbus; f. 24 do consumption; male 8 months, mortification; m. 6 do cancer; m. 36 years, consumption; m. 4 do scarlet fever; f. 48 do consumption; m. 60 do apoplexy; f. 3 months, fit; f. 7 years, scarlet fever; m. 4 do; m. 51 do dropsy; m. 4 do hooping cough; f. 14 do mortification; f. 39 do apoplexy; m. 4 months, bowel complaint. Males 9. Females 10. Total 19.

Family Reader.

**Harvest in the far West.**—The Missouri Republican of the 16th ult. says, a most bountiful harvest has crowned the labors of the farmers of that State and of Illinois.—At that date, the wheat crop had been generally secured, and that proved to be very abundant,—far more than sufficient for the home supply.

The cholera still rages in many places in the western states with great violence. At Cincinnati, where it had subsided, it has returned again with great malignity. Col. R. M. Johnson in a letter declining an invitation to a public dinner, mentions the death of ten of his family by cholera.

The fare from this town to New-York via Hartford, says the Northampton Courier, is but \$2 50! All the Hartford boats, by agreement, charge but one dollar from city to city. Distance one hundred and eighty miles!

Counterfeit \$5 bills of the Columbian Bank, Boston, says a Dover, N. H. paper, are in circulation. We were shown one a few days since, passed in this town. It was extremely well executed, and would pass unsuspected with most persons.

A fine salmon, weighing after it was dressed, about eight pounds, was taken out of the river in Exeter, N. H. last week. For many years past, says the News Letter, this fish has been a stranger to our waters.

**New-York Police.**—There were 8416 persons sent to Bridewell, during four years, from 1822 to 1825,—6143 of whom were discharged without even a trial.

Commodore Bainbridge died in Philadelphia Saturday July 27th in the 60th year of his age. His funeral was to take place on Monday, when military honors were to be paid to his memory.

There are two ships on the stocks near Portland, (Me.) building side by side—one of which has received the name of Major Jack Downing, and the other the President!

The clerk of M. Chabert the fire eater, has robbed his master of nearly \$1000 and absconded.

**Suicide.**—A correspondent of the Boston Courier proposes an enquiry into the causes of the suicides which are so constantly taking place throughout the country.

Trinity Church, city of New-York, it is said is the richest corporation in the United States. The property belonging to the Church amounts to about twenty-five millions of dollars!

## GARDINER.

The Universalist citizens of Gardiner, and others friendly to the cause of liberal Christianity, are requested to meet at M'Lellan's Hotel, on Monday evening next at 7 o'clock, to see if measures cannot be taken to form a Society.

## APPOINTMENTS.

The Editor expects to preach in Readfield next Sunday, and in Leeds (Town House), on Sunday after next. Br. Thomas F. King of Portsmouth, is expected to preach in Bangor on the 1st and 2d Sunday in Sept. Br. N. C. Fletcher will preach in Warren next Sunday; and Br. G. Smith will supply his place in Thomaston.

## Married.

In this town, on Monday last, by the Rev. Mr. Chap. Mr. John C. Blaisdel, of Baltimore, to Miss Eliza C. Perkins, of Gardiner. In Searsmont, Mr. Samuel Campbell, of Belfast, to Miss Eliza Rickford of Cheshirefield. In Portland, Mr. Charles F. Bryant to Miss Sarah S. Bradbury; Mr. Isaiah Morrill of Falmouth, to Miss Eunice S. Parrott; Mr. Thomas S. Chick to Miss Melinda Chick, both of Wells. In Bowdoin, Mr. Joseph L. Varum to Miss Phoebe Bowe.

In Farmington, July 4, by Rev. Isaac Rogers, Mr. Almer Davis to Miss Harriet Butterfield.

## Died.

In Dixfield, of Consumption, Mrs. Phila, wife of General Samuel Holland, aged 48. In Portsmouth, N. H. Hon. Langley Boardman, aged 62. Mrs. Elizabeth Spencer, 89. In Newport, R. I. Elizabeth Harrison, aged 3 years, only daughter of Henry J. Finn, Esq. In Norridgewock, very suddenly, Dr. David H. Raymond, aged 40.

At sea, on board schr. Bellino, eight days out from Havana, Mr. Edward Patterson, of Belfast, Me. Supercargo, aged 28.

In Brunswick, on the 24th of June, Mr. HENRY C. RAYMOND, aged 26 years. It is seldom that we are called upon to record the death of a more amiable and virtuous young man, or one who had more warm and devoted friends, than the subject of this notice. In the death of this highly respected brother, we are strikingly reminded of the uncertainty of every thing pertaining to this world, and of the certainty of the apostolic declaration that "the fashion of this world passeth away."

It is less than two years since Mr. R. married the eldest daughter of Maj. Bart Townsend of Brunswick; shortly after which he removed with his companion to Bangor, where he established himself in business as a housewright, of which profession he was master. His prospects at that time were unusually flattering; and already he saw himself on the road to affluence and honor. But alas, the "insatiate archer" had marked him for an early victim. His health gradually failed, and it was painfully evident to his friends that the insidious and fatal consumption was preying upon his vitals. In December last he was removed from Bangor to the residence of his father in Brunswick, where he remained during a lingering illness until his spirit took its flight "to God who gave it."

Shortly after their return to Brunswick, they were made to rejoice at the birth of a lovely and interesting daughter; but how soon did sorrow tread on the heels of joy! Before three short months had passed away this lovely babe was left motherless, for she gave it birth was wrapped in the mantle of death! How dark, and to us how inscrutable, are the ways of Divine Providence! Thus was Mr. R. suddenly deprived of the wife of his youth, and left in all the loneliness of grief, with an "infant of days" under his care and protection. Little did he or his friends imagine that his companion would precede him in walking through the valley and shadow of death. But such was the will of God. He seemed to have a strong presentiment that he should soon follow her; this he expressed to the writer of this article at the time of her burial.

During his whole confinement he was divinely supported, and enjoyed in an eminent degree the sustaining faith of the gospel. This faith he had long cherished as the holiest treasure Heaven could bestow upon him while in this "earthly tabernacle." So strong was his confidence in the illimitable and impartial goodness of his heavenly Father, that he was never heard to murmur at the dispensations of Providence. He lived, and died a firm and unswerving Universalist; and his faith produced a calm and holy resignation to the Divine Will. For him death had no terrors; and he was enabled by the grace of God to meet "the grim messenger," in the triumphs of Christianity.

We commend the bereaved parents, brothers and sisters, together with the surviving infant and all others to God and to the word of his grace, beseeching him to pour out the spirit of his consolations upon their hearts, and to prepare them all for every good word and work. Turner, July 23, 1833. G. B.

## MARINE JOURNAL.

## PORT OF GARDINER.

**Thursday, August 1.**—Arrived, sch's Carolina, Collins, New York; Betsey, Blanchard; Catherine, Blanchard, Boston; sloop Charles, Freeman, Sandwich. Sailed, sch's Catherine, Wait, Boston; Native, Vincent, ditto; Frances, Smith, Dennis; James-Monroe, Hall, ditto; Morning Star, Nickerson, ditto; Mechanic, Blanchard, Boston; Don Quixote, Caldwell, Salem.

**Friday, August 2.**—Arrived, sch's Eliza Ann, Elwell, Gloucester; Dorcas, Kelly, Harwich. Sailed, sch's Post Boy, Perry, Warren, R. I.; Mary & Nancy, Austin, Boston; Eliza & Nancy, Austin, Wetherly, Boston; Eric, Moore, ditto; Betsey & Polly, Baker, Dennis; sloop Anne, Phinney, Sandwich; Com. Perry, Perry, ditto; Nancy Harvey, Phinney, ditto; Betsey, Freeman, ditto.

**Saturday, June 3.**—Arrived, sch's Resolution, Merriman, Boston; Bonny Boat, Mason, ditto; John Brooks, Tarr, Gloucester; Osprey, Weymouth, Salem; Frances, Tappan, Manchester; New Bedford, Herriman, Boston; Hunter, Baker, Providence; Myra, Perry, Sandwich; Sally-Ann, Perry, ditto; Worro-monts, McNear, Boston; Mary & Nancy, Haines, Bath; sloop Betsey, Marston, Boston; Leopold, Wareham.

**Sunday, August 4.**—Sailed, sch's Mary & Betsey, Kelly, Dennis; Lucy, Baker, ditto; Achual, Bennett, Sandwich; Magnolia, Wait, Providence; Only-Daughter, Crowell, Dennis.

## AUCTION.

At the Cottage now occupied by Miss Lovell, will be sold at Auction on the 15th inst. various articles of FURNITURE, consisting of BED-STEADS; BEDS; MATTRESSES; CHAIRS; Toilette TABLES; Birds Eye Maple WARDROBE; Wash Sinks; Bureaus; Tables; one of 8 feet, with centre supporter, ball feet and castors; Looking Glasses; Entry Lamps; Sofa, with cushions and covering; Piano Forte; Coloured Table Cloth; Lamps and Candlesticks; a complete set of Plated Dish Covers; a very excellent 8 Day Clock; and various other articles, such as Crockery and Glass ware, and every article in use in the Kitchen.—Also a good COW. Gardiner, August 7, 1833.

## FINAL.

AFTER the repeated calls for settlement of balances due for the CHRISTIAN INTELLIGENCER, those who have continued to neglect them will not of course complain if they have to settle with a Lawyer.—I am sorry there are so many, but I cannot help it. I can wait no longer. P. SHIELDON. August 1, 1833.

## REAL ESTATE FOR SALE.

THE subscriber offers for sale his HOUSE and LAND, pleasantly situated opposite Ichabod Planted's on Planted's Hill, in Gardiner. Said land contains rising one acre. The fences are in good repair. The House is also well finished and in good repair. Terms liberal. Inquire of BENJ. ELWELL, or RALPH STURGEON. Gardiner, July 25, 1833.

## JOURNEYMAN PRINTER WANTED.

A STEADY and industrious Journeyman Printer will find good encouragement by applying at this office immediately. August 8.



## POETRY.

## The Pharisee and Publican.

"Stand by!" cried the Pharisee, "dare not mar  
Holy prayers with thy sinners' woe!"  
The Publican heard, and, crestfallen, bowed  
From the temple with majestic sweep,  
The one through the temple with majestic sweep,  
With hands adoring around;  
The other retired to a corner and wept,  
As he beat his meek eyes on the ground.

"I thank thee, O God, said the former, 'that I  
Have not come here for my sins to atone;  
From fraud and extortion and lewdness I fly,  
Nor was e'er as a publican known;  
Still twice in the week I am careful to fast;  
All my tithes I as faithfully pay;  
And thus have good hope that in heaven at last  
I shall all thy bright glories survey!"

Meanwhile had the Publican frequently sighed,  
And as often had smote on his breast;  
"Have mercy, O God!" he at intervals cried,  
Upon me a poor sinner confessed!  
Have mercy, O God, for polluted and vile,  
In myself no perfection I see;  
But design on thy creature one instant to smile,  
And thy spirit shall change even me!"

And what was the judgment the Saviour pronounced  
As he told of this singular pair,  
And thus to his listening disciples announced  
Both the nature and object of prayer?  
Half worship'd, the one 'midst his followers stalk'd  
To his home with his guilt unforgiven;  
The other alone in his penitence walked,  
But at peace with himself and with heaven!!

## MISCELLANY.

## ADDRESS

OF MR. EDWARD EVERETT, to the President,  
on Bunker Hill, with the President's reply.

MR. PRESIDENT:—I have been directed,  
by the Committee of Arrangements, on be-  
half of themselves, of their fellow citizens,  
and of the vast multitude here assembled,  
to bid you welcome to the ancient town of  
Charlestown, and its famous heights.

The inhabitants of a small and frugal  
community, we cannot, like our brethren of  
the metropolis and of the other great cities  
through which you have passed, receive you  
in splendid mansions and halls of State:—  
But here, Sir, upon the precious soil once  
moistened with the best blood of New Eng-  
land; with nothing above us but the arch of  
heaven, we tender you the united, respect-  
ful, and cordial salutations of our ancient  
town.

There are many interesting historical re-  
collections, connected with this immediate  
neighborhood, which I will not take up your  
time in recounting. I will only say that on  
yonder gentle elevation, the first company of  
the settlers of this Commonwealth, a little  
more than two centuries ago, laid the founda-  
tions of the ancient colony of Massachusetts;  
and upon the hill on which we are now  
assembled,—upon the very spot on which  
we stand,—on the 17th June, 1775—beneath  
the thunder of the batteries from the oppo-  
site heights of Boston, from the vessels of  
war on the bay beneath us, and from the  
head of the columns of the advancing army  
of five thousand chosen British troops;—  
while the entire town of Charlestown was  
wrapped in flames, and every steeple, roof,  
and hill-top of the surrounding country was  
crowded with anxious spectators of the  
dreadful drama,—Prescott, Putnam, Stark,  
and their gallant associates bravely fought,  
and Warren with his heroic comrades nobly  
fell, in the cause of American Independence.

You, Mr. Secretary Cass, may well cherish  
the memory of that day, for your father bore  
his share in its perils and its glory. Stark's  
regiment, where he fought, was stationed  
very far from the spot where you stand.  
We bid you, Mr. President, who like  
those our fathers, have exposed your life in  
the cause of your country, and more favor-  
ed than they, have been permitted to enjoy  
the fruit of your toils and dangers,—we bid  
you welcome to the precious spot. Most of  
those, who have preceded you in the chief  
magnificence,—Washington, Adams, Monroe,  
and your immediate predecessor, have trod  
it before you; and but a few years since, the  
Nation's Guest, the great and good Lafay-  
ette, made his pilgrimage also to the same  
venerable precincts. To you, Sir, who, under  
Providence, conducted the banners of the  
country to victory, in the last great struggle  
of the American arms, it must be pecu-  
liarly grateful to stand upon the spot, immor-  
talized as the scene of the first momentous  
conflict.

We have thought it might not be unwell-  
come to you, to possess some joint memori-  
al of these two eventful days, and such an  
one I now hold in my hands; a grape shot  
dug up from the sod beneath our feet, and a  
cannon ball from the battle field of New  
Orleans, brought from the enclosure within  
which your headquarters were established.  
They are preserved in one casket; and on  
behalf of the citizens of Charlestown, I now  
present them to you, in the hope that they  
will perpetuate in your mind, an acceptable  
association of the 17th of June, 1775, and  
the 8th of January, 1815;—the dates of the  
first and last great battles fought under the  
American standard.

To designate, in all coming time, the  
place of the first of these eventful contests,  
the gratitude of this generation is rearing a  
majestic monument on the sacred spot. We  
invite you, Sir, to ascend it, and to behold  
from its elevation a lovely scene of town  
and country;—a specimen not unfavorable  
of this portion of the great republic, whose  
interests have been confided to your care, as  
chief magistrate of the United States. We  
rejoice that you have taken an opportunity  
of acquiring a personal knowledge of its  
character. Less fertile than some other por-  
tions of the Union, its wealth is in its popu-  
lation, its institutions, its pursuits;—its  
schools and its churches. We doubt not  
you will find, in your extensive journey, that  
the great springs of its prosperity are in har-  
mony with the interests and welfare of every  
other part of our common country.

The spot on which we are gathered is not  
the place for adulation. Standing over the  
ashes of men, who died for liberty, we can  
speak no language but that of freedom. In  
an address to the Chief Magistrate of the  
United States, there is no room for one word  
of compliment or flattery. But with grate-  
ful remembrance of your services to the  
country;—with becoming respect for your  
station, the most exalted on earth; and with  
the unanimous approbation of the firm, resolu-  
te, and patriotic stand which you assumed  
in the late alarming crisis of affairs, in  
order to preserve that happy union under  
one constitutional head,—for the establish-  
ment of which those streets were wrapped  
in fire and this hill was drenched in blood,

—with one heart and one voice;—we bid  
you welcome to BUNKER HILL.

To the foregoing Address the President  
made the following reply:

SIR:—For the kind reception you have given  
me, in behalf of the citizens of Charlestown,  
and for the friendly sentiments ex-  
pressed on this occasion, I return you my  
sincere thanks.

It is one of the most gratifying incidents  
of my life, to meet my fellow citizens upon  
Bunker Hill, at the base of that Monument,  
which their patriotism is erecting; and upon  
the sacred spot hallowed by so many inter-  
esting recollections. A spot rich in the vari-  
ous national objects which it presents to  
view, and richer still in the associations,  
moral and historical, which belong to it.

The earlier incidents of the Revolution;—  
the high-toned patriotic declarations;—the  
stern determination to meet the coming  
events, and the vigorous preparations to re-  
sist them successfully; the great battle,  
which opened the revolutionary contest,  
whose full results upon human institutions  
are yet to be disclosed, and in which,—if  
your sacred Mount was lost, and if your de-  
voted town was consumed,—imperishable  
glory was acquired;—the services, the sacri-  
fices, and the sufferings of this generous and  
enlightened State, and the memory of the  
renowned men she has furnished for the  
field and the cabinet; all these recollections  
crowd upon the mind, and render this one  
of the high places, where the American citi-  
zen will ever repair, to contemplate the  
past and indulge in the anticipation of the  
future.

And when to all these are added your  
moral, social, literary, and religious insti-  
tutions,—your happy equality of condition,  
—your charitable establishments,—your founda-  
tions for education,—the general diffusion  
of knowledge,—your industry and enter-  
prise;—and when we reflect that most of  
this is common to the New England States,  
you may well be proud of your native land,  
and our country may well be proud of New  
England.

I have seen much to admire and emulate  
—nothing to excite regret;—and if my jour-  
ney be attended with no other result to my-  
self I shall feel amply repaid, by witnessing  
this fair prospect of human comfort; and by  
finding, that, however high I had rated the  
moral and intellectual character of the eastern  
portion of the Union, I had yet to learn,  
that I had not done it justice. I do not  
speak of the personal kindness I have met  
with: I cannot. But the impression is on  
my heart; it will only leave me when life  
departs.

I accept with gratitude the interesting  
relics you have presented to me. I am sure  
I shall feel the sentiments of my fellow soldiers  
upon the plains of New Orleans, when I  
say, that to be associated with the memory  
of that band of patriots, who fought with  
Warren, when he sealed his principles with  
his life, is the highest meed of praise, which  
our country could bestow. I am sensible  
that we owe it to a too partial estimate of  
our services. It was my good fortune, on  
that eventful day, to lead an army composed  
of American citizens, appreciating the value  
of the prize they contended for, and deter-  
mined upon exertions proportioned to its  
magnitude;—and it was theirs to expel, a  
superior force, and to preserve an important  
section of the Union.

Accept, Sir, for yourself, my acknowl-  
edgments for your personal kindness.

From the Gospel Anchor.

OF THE ARGUMENT IN FAVOR OF ENDLESS  
MISERY, DERIVED FROM THE PHRASE  
UNQUENCHABLE FIRE.

Matt. xxv. 41; "Depart from me ye curs-  
ed, into eternal or lasting fire." Jude 7;—  
"As Sodom and Gomorrah are set forth for  
an example, suffering the vengeance, of  
eternal fire." This fire has been extinguish-  
ed long ago. Matt. iii. 12; "But he will  
burn the chaff with unquenchable fire."—  
Mark ix. 43—49; "And if thy hand cause  
thee to offend, cut it off; it is better for thee  
to enter into life maimed, than having three  
hands to go into hell, into the fire that never  
shall be quenched, where the worm dieth not,  
and the fire is not quenched. And if thy  
foot cause thee to offend, cut it off; it is  
better for thee to enter into life, than having  
two feet to be cast into hell, into the  
fire that never shall be quenched. And if  
thine eye cause thee to offend, pluck it out;  
it is better for thee to enter into the kingdom  
of God with one eye, than having two eyes  
to be cast into hell fire, where their worm  
dieth not and the fire is not quenched; for  
every one shall be salted with fire, and every  
sacrifice shall be salted with salt."

It is argued that our Lord in this passage  
repeats five times that the fire into which the  
wicked are cast, shall never be quenched;  
that three times he speaks of hell as a place  
where the worm dieth not, and that still far-  
ther to show the perpetuity of the sufferings  
of the wicked he adds, "for every one shall  
be salted with fire." As it is the property  
of salt to preserve, it is argued, that the in-  
ference justly deducible from this awful  
intimation is, that this fire while it torments  
its unhappy victims, shall not put a period  
to their existence, but, contrary to its natural  
effect, continue them in being.

A careful examination of this passage will  
show that this argument is founded upon a  
false interpretation of the metaphors which  
are here employed, and that it is altogether  
fallacious. Jesus speaks of the wicked as  
being cast into the valley of Hinnom, the  
worm dieth when its food failed, and the  
pile on which human sacrifices were burnt  
to Moloch was often extinguished.—New-  
come.

"These emblematical images, expressing  
hell, were in use among the Jews before our  
Saviour's time. The son of Sirach says,  
vii. 7, 'The vengeance of the ungodly is fire  
and worms.' Judith xvi. 17; 'The Lord  
will take vengeance on the nations, &c. in the  
day of judgment, in putting fire and worms  
in their flesh.' Louth's Note on Isaiah lvi. 24.

When it is said that every one shall be  
salted with fire, or every sacrifice is salted  
with salt, this is to be understood, "not lit-  
erally as the law requires, Levit. ix. 13, but  
figuratively, with the salt of divine assistance  
and instruction. Salt being a preservative  
of food from hasty corruption, was among  
the Jews an emblem of virtue and knowl-  
edge, by which the mind is purified.—  
Coloss. iv. 6; 'Let your speech be always  
with grace, seasoned with salt.'—New-  
come.

That the phrase *unquenchable fire*, upon  
which so much stress is always laid in the  
argument for endless misery, does not denote  
a fire which shall never cease, is most certain.  
The following passages afford irresistible  
evidence, that it is constantly used in the  
Scriptures in a limited sense.

Jer. xvii. 27; "But if ye will not hearken  
unto me, to hallow the Sabbath day, and not  
to bear a burden, even entering in at the gates  
of Jerusalem on the Sabbath day, then will  
I kindle fire in the gates thereof, and it shall  
devour the palaces of Jerusalem, AND IT  
SHALL NOT BE QUENCHED." Yet the same  
prophet predicts that Jerusalem shall be re-  
built. Ch. xxx. 18, &c.

Ezek. xx. 40—48; "Moreover the word  
of the Lord came unto me saying, Son of  
man, set thy face towards the south, and say  
to the forest of the south, Hear the word of  
the Lord. Behold I will kindle a fire in  
thee, and it shall devour every green tree,  
THE FLAMING FIRE SHALL NOT BE QUENCHED,  
and all faces from the south to the north shall  
be burned therein, and all flesh shall see that  
I the Lord have kindled it; IT SHALL NOT BE  
QUENCHED."

If it be supposed that these menaces were  
actually executed upon Jerusalem, and that  
when this devoted city was destroyed, the  
prophecy was literally accomplished, it must  
be admitted that the fire which consumed it  
is already extinguished, and that therefore  
the scriptural meaning of an unquenchable  
fire is not one which has no termination. If  
these dreadful threatenings be more justly  
considered as figurative, it must be allowed  
that they express the Divine displeasure,  
and the severity of the punishment which is  
inflicted on the disobedient, but not that they  
determine any thing relative to its duration.

Isaiah xxxiv. 9—11; "And the streams  
thereof (of the land of Idumea) shall be  
turned to pitch, and the dust thereof into  
brimstone, and the land thereof shall be-  
come burning pitch. IT SHALL NOT BE  
QUENCHED NIGHT NOR DAY; the smoke there-  
of shall go up forever; from generation to  
generation it shall be waste; none shall pass  
through it for ever. But the cormorant and  
the bittern shall possess it; the owl also  
and the raven shall dwell in it; and he shall  
stretch out upon it the line of confusion, and  
the stone of emptiness."

No fire, with which the wicked are threat-  
ened, is expressed in language so strong as  
this, yet it is obvious that this phraseology  
cannot denote a fire which shall never end;  
for if any one can believe that Idumea was  
really turned into pitch and brimstone, and  
set on fire, yet it is impossible to suppose,  
that it will continue burning through the  
ages of eternity; and if the denunciation be  
interpreted in a figurative sense, the calamities  
it threatens must be understood to be of a  
temporal nature, and therefore of limited  
duration.—Smith on Divine Government.

From the Universalist.

CHRIST IS THE GOOD SHEPHERD.

"I am the good shepherd."—John x. 14.  
It is the design of the writer of this article  
to set before the reader the character of  
a good shepherd. We shall endeavor to be  
as brief as possible, knowing that short ar-  
ticles are more likely to be read than long  
ones.

1. The good shepherd is acquainted with  
his sheep. "The shepherd putteth forth his  
own sheep, he goeth before them, and the  
sheep follow him; for they know his voice." So  
well acquainted was the good shepherd  
with his sheep that he was immediately able  
to distinguish them from others. It was  
common for the eastern shepherds to give  
every individual in the flock a name, as we  
now do the faithful dog. Jesus declared that  
he knew his sheep, and his sheep knew him.  
As the confiding sheep knew their shepherd,  
and followed him, so those who hear the  
voice of Jesus, willingly follow their Lord  
and Master.

2. The good shepherd loved his sheep.  
When the ravenous wolf approached to de-  
stroy and devour the flock, the faithful shep-  
herd was ready to defend them. If neces-  
sary he would die for the sheep. So Jesus  
loved his sheep, and laid down his life for  
them. He gave not himself to placate Di-  
vine wrath, and to save his flock from cease-  
less burnings; but he laid down his life to  
manifest his love for the sheep which his  
Father had freely given him. Indeed he was  
a good shepherd.

3. The good shepherd was careful of his  
sheep. If one wandered from the flock he  
carefully sought it, and brought it home re-  
joicing. Jesus justified himself for receiving  
sinners and eating with them, on the ground  
that the shepherd left his flock to search for  
and to restore the wandering sheep. It was  
as proper for him who came to seek and to  
save the lost, to convert sinners, as it was  
for the shepherd to bring home the lost sheep.  
The care of Jesus for his flock is manifest-  
ed in the direction given by the good shep-  
herd just before his ascension. Said he to  
Peter, "Feed my sheep." In the following  
passage the tender care of the great shep-  
herd is clearly set forth: "The Lord shall  
feed his flock like a shepherd; he shall gather  
the lambs with his arms, carry them in his  
bosom, and gently lead those who are  
with young."

"As the good shepherd tends his flock, care,  
Seeks freshest pastures, and the purest air,  
Explores the lost, the wandering sheep directs,  
By day o'er sees them and by night protects;  
The tender lamb he caresses to his arms,  
Feeds from his hand, and in his bosom warms,  
The kindly care of our Creator's grace,  
One fold entire regards the human race."

4. The good shepherd leads his flock.—  
When the eastern shepherds desired to move  
from one place to another, the shepherd cal-  
led his sheep together, and marched before  
them, with his staff in his hand, and his dog  
by his side, like a general at the head of his  
army. Said the monarch of Israel, "The  
Lord is my shepherd. He leadeth me be-  
side the still waters." "Give ear O shepherd  
of Israel, thou that leadest Joseph like a  
flock." Jesus says, "My sheep know my  
voice, and they follow me." "And I, if I be  
lifted up, will draw all men unto me." Je-  
sus does not drive his sheep. He leads them.

"Mild as himself, his doctrine yields  
No arms but those persuasion yields;  
By proofs divine and reason strong,  
It draws the willing soul along." MURRAY.

No subject is fraught with more present  
profit, than that of learning the true design  
of our afflictions. Emanating as they do  
from our Father who is in heaven, they must  
be for our good. God does not afflict wil-  
lingly nor grievously the children of men, but  
that we should learn his statutes.

## WHAT IS RELIGION.

A Clergyman whom I well know once an-  
swered this question as follows: "It is fun  
alive, within—hurra!" However ludicrous  
such a definition may appear to most of us,  
I fear it is nearer our notion of the thing  
than we are at first aware. When I hear  
people complain of their preaching, that it  
don't wake them up, that it don't make them  
feel good, I am apt to think of this defini-  
tion. Whatever religion may be, I appre-  
hend that many persons look upon it as a  
"kind of thing" to stir them up at stated  
times; and no sooner does their preacher  
fail to grant them their accustomed stimu-  
lus by some awakening discourse, than they  
begin to complain of their coldness, and say  
"they don't feel good." They have failed to  
lay up a stock of excitement upon which to  
draw during the week, and consequently  
they are unhappy. Now whether this is an  
error of the head or of the heart, it is cer-  
tain that such persons possess wrong views  
of christianity. They appear to know but  
little of that mild, heaven-born spirit, which  
is the consequence of implicit faith, and  
compliance with the precepts of the gospel.  
With them reflection and meditation are  
dry, irksome kinds of business; and in order  
to be religious they must be at preaching or  
prayer meetings; there they can pray and  
exhort, and be as Godlike as many be; but  
when at home they pay little regard to these  
things; then they must work, and buy, and  
sell, and get gain—"for he that provideth  
not for his own household, hath denied the  
faith, and is worse than an infidel." Hence,  
the passion for public prayers, meetings,  
&c., while the religion of the family and the  
closet are comparatively neglected. With  
regard to public meetings, we do well—but  
we should not leave the other undone.

The same principle is acted upon with  
reference to Sabbath-schools and Bible-classes.  
These are good, and should have a  
place in a system of religious education; but  
it is not a fact, that we are supporting these  
at the expense of family religion—that we  
omit private and social instruction, and de-  
pend upon the more public ordinances for  
religious information? Here is an evil that  
is fast growing in some parts of our coun-  
try, and to which the attention of the Church  
should more frequently be called. The fact  
is, Sabbath-schools were never intended to  
supersede the private and family instruc-  
tions; and the devil will have lost but little  
if we establish one at the expense of the  
other. The private as well as the public  
means of grace must be well attended—and  
the truly pious heart probably feels the power  
of religion more sensibly when alone, in  
communion with his God, than when en-  
gaged in the more public duties of the sanc-  
tuary.—Gospel Anchor.

## DIVINE PROVIDENCE.

"It is a pleasing and instructive view of  
the divine Providence, to consider one and  
the same great designs as carried on to ma-  
turity, in periods and by persons the most  
remote to each other, without communica-  
tion of intelligence, without concurrence of  
exertions among themselves; to behold the  
great God moulding, guiding, subduing the  
various passions, purposes, and private in-  
terests of men, to his own sovereign will;  
to behold the building of God rising in beau-  
ty, advancing towards perfection, by the  
hands of feeble workmen, who comprehend  
not the thousandth part of the plan which  
they assist in executing, and who, instead  
of co-operation, frequently seem to counter-  
act one another. One digs his hour in the  
quarry—another lifts up his axe, and strikes  
a stroke or two in the forest—a third ap-  
plies the square and compass to the stone  
which his neighbor has polished. But their  
labors, their views, their abilities, however  
different, all promote the same end; and  
though they and their endeavors be frail  
and perishing, the work in which the Almighty  
employs them is progressive, is permanent,  
is immortal. Here a shepherd, there a king  
—here a little child, there a sage—here a  
legislator, there a conqueror—here a deluge,  
there a conflagration, fulfils the designs of  
Heaven, and the glorious Redemption rises  
and arises, though patriarchs, and prophets,  
and apostles, sink, one after another in the  
dust. Man often begins to build, but is un-  
able to finish, because he had not counted  
the cost; but God "seeth the end from the  
beginning."

He can never want an instrument, who has  
Heaven, earth and hell at his disposal.—  
"Surely, O Lord the wrath of man shall  
praise thee." Satan is thy chained slave,  
and "ten thousand times ten thousand mighty  
angels minister unto thee." How then can  
thy aim be defeated? How can thy coun-  
sels fail?—Gospel Anchor.

## FASHION.

Fashion rules the world; and a most ty-  
rannical mistress she is—compelling people  
to submit to the most inconvenient things im-  
aginable, for fashion sake.

She pinches our feet with tight shoes, or  
chokes us with a tight neckerchief, or squeezes  
the breath out of our body by tight lacing.  
She makes people set up at night when they  
ought to be in bed, and keeps them in bed  
in the morning, when they ought to be up  
and doing.

She makes it vulgar to wait on one's self,  
and genteel to live idle and useless. She  
makes people visit when they had rather eat  
at home, eat when they are not hungry, and  
drink when they are not thirsty.

She invades our pleasures and interrupts  
our business.

She compels people to dress gaily, wheth-  
er upon their own property or that of others,  
whether agreeable to the word of God, or  
the dictates of pride.

She ruins health, and produces sickness,  
destroys life, and occasions premature death.  
She is a despot of the highest grade, full  
of intrigue and cunning, and yet husbands,  
wives, fathers, mothers, sons, daughters, and  
servants, black and white, have voluntarily  
become her obedient subjects and slaves; and  
and vie with one another who shall be most  
obsequious.

RELIGION.—He who would undermine  
those foundations upon which the fabric of  
our future hopes is reared, seeks to beat  
down that column which supports the feebleness  
of humanity; let him think but a  
moment, and his heart will arrest the cru-  
elty of his purpose. Would he pluck its  
treasure from the bosom of poverty? Would  
he wrest its crutch from the hand of age, and  
remove from the eye of affliction the only

solace of its woe? The way we tread is rug-  
ged at the best; we tread lighter, however,  
by the prospect of the better country to which  
we trust it will lead. Tell us not it will end  
in the gulf of eternal dissolution, or break  
off in some wild, which fancy may fill up as  
she pleases, but reason is unable to delineate;  
quench not that beam which amidst the  
night of this evil world, has cheered the de-  
pendency of ill requited worth, and illumi-  
nated the darkness of suffering virtue.  
Mackenzie.

## BLACK RIVER ASSOCIATION.

This body met at Adams, Jefferson Co.  
on the 31 Wednesday in June, 1833. Bra.  
P. Morse, Moderator, and O. Whiston,  
Clerk. Received the societies in Lowville,  
Lewis Co. Hastings, Oswego Co. and Wil-  
na, Jefferson Co. into fellowship. Granted  
Letters of Fellowship to Mrs. Jesse Babcock,  
Volney, and Charles B. Brown, Mexico.—  
Twelve ministering brethren were present  
and nineteen lay delegates. Resolutions  
were adopted urging a more full representa-  
tion at these sessions, and requesting im-  
mediate attention to the statistical information  
of the order called for by the State conven-  
tion. Adjourned to meet in Ellensburg,  
on the 3d Wednesday in June, 1834. The As-  
sociation was kindly permitted to occupy  
both the Methodist and Presbyterian Houses  
a part of the time.

"Beware one another's burdens, and so ful-  
fill the law of Christ."  
"Trust ye in the Lord Jehovah; for in the  
Lord Jehovah is everlasting strength."

## FINAL.

AFTER the repeated calls for settlement of balances  
due for the CHRISTIAN INTELLIGENCER,  
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I am sorry there are so many, but I cannot help it. I  
can wait no longer. P. SHELDON.  
August 1, 1833.

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